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organisms of the systematic zoölogist as they were, lived demotic lives just as do human savages and subjects and citizens. To the anthropologist the eight biographies of the book are of deep interest as showing the beginnings of demotic characters below the plane of humanity ; they are of still profounder interest as indices of the way in which the human activities must have begun. Groos deals seriously with the lighter class of activities almost alone ; Thompson treats not only of play but of work, in all its protean aspects, in luminously instructive fashion, albeit in lighter vein.

The book is elegant in technique, excellent in paper and print, and exquisitely illustrated by plates and abundant marginal cuts. There is no index. W J MCGEE.

*Creation Myths of Primitive America in Relation to the Religious History and Mental Development of Mankind*, by JEREMIAH CURTIN.  
Boston: Little, Brown, & Co., 1898. 8°, xxxix, 532 pp., pl.

These tales, with which we were already familiar in the columns of the *New York Sun*, are now presented to us in the form of a handsome octavo. There are twenty-two altogether; thirteen of these were collected from the nearly extinct Yana, and nine from the Wintu, tribes of northern California. They are all interesting and instructive, and bear evidence of having been received from good aboriginal authorities. The only trace of European influence is found in the occasional use of English terms of measure, such as miles, hours, and bushels. But it is difficult for an Indian who knows the significance of these terms to avoid using them, since the native modes of conveying the same ideas involve much circumlocution. The author does not tell us the names or character of his informants, but we conjecture that the stories were told by Indians who spoke English.

It is feared that the title may prove misleading to many. We personally do not object to the expression "Creation Myths" in this connection ; but it will not meet with the approval of those who define "create" as "to form out of nothing," or of those who see in the first chapter of Genesis a standard tale of creation. Creation is a long process, not yet completed. Many American myths attempt to account for the beginning, or at least the early stages, of this process; but these tales of the Wintu and Yana describe only the last stages. They are tales of metamorphosis; they speak of things already in existence, which are merely changed in form. It might be more proper to say they treat of completed evolution, for many of the creatures, before their final transformation, approximated the forms and characters which they now exhibit. The American myth-makers an-

ticipated the philosophy of Darwin. Again, some of the tales contain little or nothing even of metamorphosis, as, for instance, the story of Norwan which the author justly compares with that of Helen of Troy. The words "Primitive America," too, may lead many to expect a wider field of investigation than that of northern California.

Some of the accounts of metamorphosis are highly ingenious and have mythic reasons readily understood ; but we cannot discern why the Yana should have selected the soft and brittle California buckeye as the material which Jupka transformed into their ancestors.

We miss some elements which are very prominent in other Indian myths. We find no ceremonial circuit, no certain evidence of a sacred number (although five and its multiples are most frequently found), and no symbolism of color. On the other hand we meet elements, too numerous to mention, with which we are familiar in the myths of other tribes. Our old friend Coyote frequently appears, usually in the character of a mischievous trickster who often comes to grief in the toils he has set for others. The author wisely gives us numerous particulars, apparently meaningless and foolish, which the less skilled or less conscientious collector might think unworthy of record. We may be sure that all these particulars have significance—they are not mere padding ; they have reference to ceremonial work, to tribal custom or to natural phenomena which, if not explained today, may be tomorrow.

In the introduction, which is an elaborate essay on Indian myths in general, some conclusions are reached which are sustained by the legends of the Wintu and Yana ; but not by those of other Indians.

WASHINGTON MATTHEWS.

*The Magic of the Horse-shoe, with Other Folk-Lore Notes.* By ROBERT MEANS LAWRENCE, M.D. Boston and New York : Houghton, Mifflin, & Co., 1898. 8°, iv, 344 pp.

The last essay in this book is entitled "The Luck of Odd Numbers" ; it contains a section on the number seven and closes with this sentence : "Therefore it is doubtless true—and the truth should make us free—that the greater our indifference to the various alleged omens and auguries which so easily beset us, the more readily shall we acquire and retain a firm and enduring dependence on Divine Providence." Notwithstanding this wise conclusion, the author gives us just seven essays in all. "The Magic of the Horse-shoe," the largest and most important paper, occupies 139 pages. The other articles are : "Fortune and Luck," "The Folk-Lore of Common Salt," "The Omens of Sneezing," "Days of Good and Evil Omen," and "Superstitious Dealing with Animals."